



WIFAQUL ULAMA

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Question:

Can you explain what qaḍā' and kaffārah mean with regards to fasting?

Answer: (WU/1440/024)

23 Ramaḍān 1440 | 29 May 2019

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هوالموفق

حامدا ومصليا ومسلما

الجواب ومنه الصواب

Qaḍā' is to make up for a missed fast. If only qaḍā' is necessary upon a person for breaking a fast then they will merely make up the fast at another time. Qaḍā' fasts cannot be made up during the five days where fasting is ḥarām (the two 'Īd's and the three days of tashrīq immediately following 'Īd-ul-Aḍḥā) and also cannot be made up on a day when fasting is already obligatory - so during the month of Ramaḍān.

Kaffārah is an expiation and penalty for a fast which has been broken in a specific way which necessitates the aforementioned kaffārah. (See fatwā WU/1440/025 for more information)

The kaffārah is, in addition to making up the one qaḍā' fast for the missed day, to fast for sixty consecutive days. If the sixty days are interrupted then the days fasted so far will not count and again the person will need to begin from the start. The only exception in this case is menstruation, in which case the kaffārah will pause and continue after menstruation has ended.

If one is unable to fast the sixty days due to a valid reason such as illness or old age, then one can feed the poor or give them the monetary value of that food. There is detail in this regard and one should refer to a reliable scholar for guidance.



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Kaffārah will only be necessary for the one who broke a fast in a specific situation, not for the one who did not fast at all and deliberately missed a fast altogether - for that person there will only be qaḍā' of one day. (However this should only be for those who are excused such as travellers, the ill or pregnant/breastfeeding females. To miss a fast of Ramaḍān deliberately is disastrous to one's spirituality.)

Only one kaffārah will be necessary regardless of how many fasts a person has broken in the past in such a way that necessitates kaffārah. The only exception to this is that of intercourse - if a person breaks multiple fasts over multiple months of Ramaḍān by having intercourse deliberately via either of the two lower passages (this is in no way implying the permissibility of intercourse via the lower rear passage - it is ḥarām and forbidden) and irrelevant of whether ejaculation took place or not, they will have to give a separate kaffārah for each month of Ramaḍān.

A person should endeavour to complete the kaffārah outstanding upon them before the occurrence of the situation again. However the severity of the situations which necessitate kaffārah must be borne in mind and a person should endeavour to avoid ever having to give kaffārah in their lifetime by refraining from the situations which necessitate it.

والله أعلم وعالمه أتم

Answered by: Muftī Amjad Moḥammed on behalf of Wifāq-ul-'Ulamā` Dār-ul-Iftā`

فلو أفطر ولو لعذر استأنف إلا لعذر الحيض... رد المختار على الدر المختار 2/412

اعلم أن الصيامات اللازمة فرضاً ثلاثة عشر سبعة منها يجب فيها التتابع.. وكهارة الإفطار في رمضان.. الفتاوى الهندية 1/215 رشيدية

والكافرة: تحرير رقيقة ولو كانت غير مؤمنة فإن عجز عنه صام شهرين متتابعين ليس فيهما يوم عيد ولا أيام التشريق فإن لم يستطع الصوم أطعم ستين مسكيناً يخدمهم ويعيشهم غداء وعشاء مشبعين أو غداءين أو عشاءين أو عشاء وسحوراً أو يعطي كل فقير نصف صاع من بر أو دقيقه أو سويقته أو صاع تمر أو شعيراً أو قيمته... مراق الفلاح 380-379 دارالفتاء

أحسن الفتاوى 4/434، رد المختار 2/412 سعيد

قال في شرح التنوير ولو تكرر فطره ولم يكفر لأول يكفيه واحدة ولو في رمضان عند محمد رحمه الله تعالى وعليه الإعتاد، بزاوية ومجتبى وغيرهما، واختار بعضهم للفتوى أن الفطر غير الجماع تدخل والا لا، وفي الشامية (قوله و

عليه الإعتاد) نقله في البحر عن الاسرار ونقل قبله عن الجوهرة لوجامع في رمضانين فعليهما كارتان وان لم يكفر لاولى في ظاهر الرواية وهو الصحيح اهـ قلت فقد اختلف الترجيح كما ترى ويتقوى الثاني بأنه ظاهر الرواية (رد

المختار على الدر المختار ج ٢ ص ٤١٢ وأحسن الفتاوى ٤/٤٣٤)